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CHRISTIAN SCIENTISTS HAVE A RIGHT TO HEAL.

So Says Judge C. Z. Lincoln, Member
of the Statutory Revision
Commission.

The following argument on the constitutionality of Christian Science Healing was presented last Wednesday before the New York Assembly Committee on Public Health by Judge Charles Z. Lincoln, formerly member of the Statutory Revision Commission and legal adviser to Governors Morton, Black and Roosevelt.

"Mr. Chairman, Gentlemen of the Committee: I have been asked to make some observations on this bill to amend the public health law by a new definition of what constitutes the practice of medicine, especially relating to some constitutional objections that may be raised to the bill. Perhaps it may be well first to suggest that this committee has before it in this bill a question of tremendous importance, one which I think is fundamental in its character, and a bill which affects the rights and privileges of every citizen of the State, and I think it is of the utmost importance that this subject should be disposed of carefully and in the right way."

"It illustrates the development that is going on in the practice of medicine in this State. My reading shows me that from 1797 until the year 1844, a period of forty-seven years, the allopathic school of medicine was the only one that was recognized under the laws of this State."

"In the year 1844 the Legislature swept away all restrictions on the practice of medicine, and anybody was at liberty to practice, subject, however to actions for malpractice, and to be punished for committing a misdemeanor, or if it could be proven that he was guilty of gross ignorance and was incompetent to practice his profession."

"That condition in this State lasted for thirty years. From 1844 to 1874 there was substantially no restriction on the practice of medicine. In 1884 there began a series of laws which have led up to the present public health law, developed into the medical code of 1887."

"Now, during the period of thirty years while there was no restriction on the practice of medicine, a case arose that went to the Court of Appeals, which established the standing of homeopathy, which has developed largely during that period. A physician belonging to the old school said in a public place that a physician belonging to the homeopathic school was a quack."

"The question went to the Court of Appeals, and the Court of Appeals said in that case (in 1870) the court would take judicial notice of the fact that homeopathy had become well developed; that it had schools and practitioners, although not mentioned in any statute law, and that a homeopathic physician could maintain an action for slander for calling him a quack."

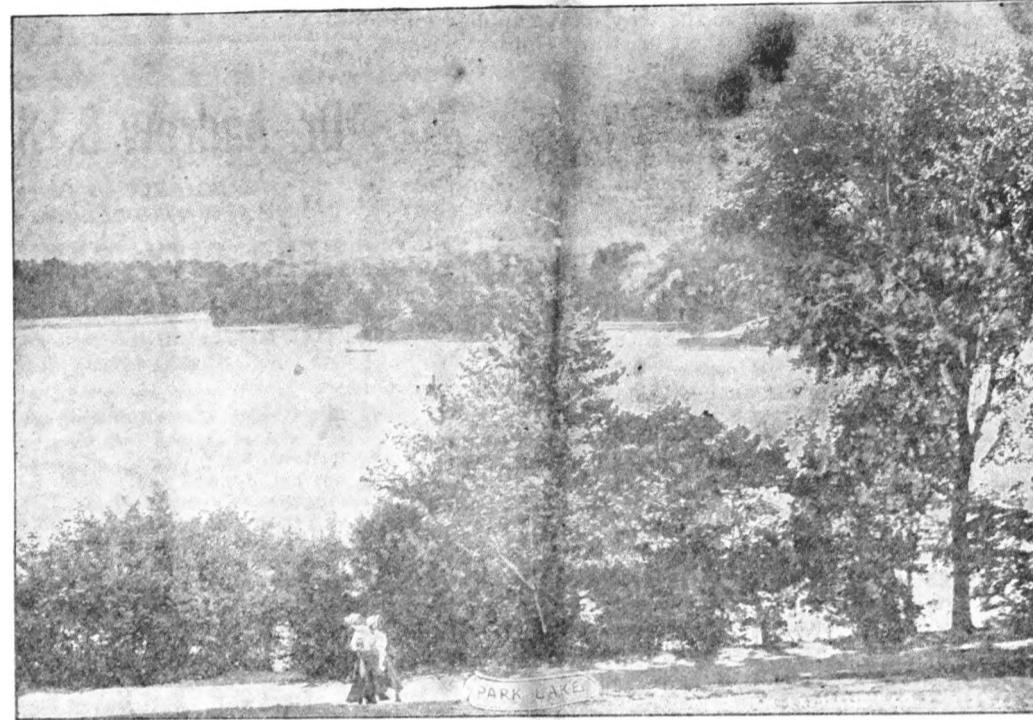
"Three classes or schools of medicine are recognized in our statutes, and as I understand the law today there are three boards of medical examiners; one representing the allopathic, one representing the eclectic and one representing the homeopathic school. Examinations go to the regents, and the regents issue licenses which authorize the successful candidates to practice."

"These three schools are in the statute. The Legislature cannot discriminate as between schools, and it cannot determine that one school only shall be recognized by law and other schools be excluded. The law now is that these three schools have equal standing in this State."

"Now comes this bill, which attempts to determine what constitutes the practice of medicine. The law already makes the practice of medicine if unauthorized, a crime; it fixes the course of study to be pursued if one wishes to become a licensed practitioner."

"The object of this bill as I understand it, is to develop some method by which one may be determined to be practicing medicine or not practicing medicine, as the case may be. So this bill reads that one shall be regarded as practicing medicine who professes to heal, or shall give treatment to any person by any method, whether with or without giving drugs or medicine."

"Now that, it seems to me, involves the consideration of two important propositions. First, I think it is an unwarrantable restriction and limitation of the rights of the citizen. If I have a bodily infirmity and I resort to these three schools of medicine, or the practitioners of these three schools, and they all three are unable to give me relief, do you think that the Legislature



of the State of New York has a right to say I shall not be permitted to go to any one else? Self-preservation is the first law of nature.

"I have a right to go where my conscience dictates, whether the man is licensed or not, for he may not be practising medicine off of the law; but if he has discovered a remedy which he is willing to give to me, or even possibly in some cases to sell to me, I have a right to apply to him, and you cannot say by your statute that I shall limit my application for relief to three classes of practitioners and no more. Everybody knows that men who are not physicians often discover remedies for disease."

"They study the human system, they study the relations of medicine to the system itself, the influence of the mind on the body and they are sometimes able to suggest a remedy even if they have not been licensed; and it is not within the power of the Legislature to limit me in my opportunity to be restored to health."

"Under my right to life, liberty and the pursuit of happiness I may preserve my health, not only by the application to these three schools of medicine, but by application to any one else who has an available remedy."

"The attempt to limit me in this right is a fundamental objection to this bill. You may say that the citizen himself is not mentioned in the bill. He is not. There is nothing in the bill which directly limits the right of the citizen, but there is that in the bill which makes it unlawful for a person to whom he replies to give him relief unless that person is licensed by one of the three schools of medicine."

"The person to whom I may apply may say: 'I have a remedy, but the Legislature of the State of New York says that I would be a criminal if I gave it to you, because I have not been licensed by one of these schools. The Legislature of the State of New York has no right to pass such a law.'

"The other objection has already been referred to this afternoon, and it is of great significance, and that is that this bill, as it relates to Christian Scientists, is an infringement on the right of religious liberty. Section 8 of Article 1, of the Constitution of the State provides, among other things:

"'The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind.' And it cannot be infringed upon by the Legislature. Now is Christian Science a religious belief?

"As I understand it from statements made this afternoon, and from what examination I have been able to give the subject, it is purely and essentially a religious belief, and the operation of that belief upon the patient who comes to the Christian Scientist for relief is the operation of the Divine Mind, and the law by which you think of prohibiting the Christian Scientist from offering the relief or remedy which he may have to offer to those who are afflicted is a violation of his religious liberty and privilege."

"The main object of the Christian Scientists is to bring the individual into right relations with his Maker and to bring him into conditions of right character with reference to the divine Mind and power."

"As I understand it, the Christian Scientists teach that one of the most important effects to

ADDRESS TO THE SENATE COMMITTEE ON THE WAGNER BILL.

Albany, N. Y., February 22, 1901.

Honorable Senators: Gentlemen:

Senate Bill 236—639 makes it a misdemeanor to practice clairvoyance. We oppose this because it attempts the impossible. We claim that clairvoyance is a spiritual gift. We believe with St. Paul, that there is a natural body, and there is a spiritual body. Furthermore, we believe that there are spiritual senses, or soul senses corresponding to the physical senses.

The soul sense of sight we call Clairvoyance; the soul sense of hearing we call Clairsentience; the soul sense of touch we call Psychometry. Certain persons are intuitively endowed with these soul senses—such persons we call mediums, or psychics. Many mediums are endowed with all three of these gifts or developments. They are clairvoyants, clairsentients and psychometrists.

These gifts are so closely interrelated, and their exercise is so interblended that the question of separating the practice of clairvoyance from that of other spiritual gifts would hardly be practical. Hence, the term clairvoyant, as it is generally understood, takes a broader meaning than the simple sense of spiritual vision.

These trance mediums generally possess more or less of this clairvoyant vision coupled with other phases of mediumship. In many instances that term could be used to prevent trance mediums from filling their appointments. At least the opposers of Spiritualism, in the absence of better arguments could make some of our ordained ministers much trouble and expense.

Medical Clairvoyance, is a term we apply to mediums who see and describe things not visible to the physical eye. Such seem to see and describe diseased physical organs, and frequently prescribe remedies, regardless of the distance between the clairvoyant and the patient. Here, we have interblended, the power to prescribe with the power to see. This is often done when the medium is supposedly in an unconscious condition. Many of the mediums and speakers of Spiritualism, some of whom are pastors of churches, speak while in an unconscious trance.

From this it will appear that the exercise of spiritual gifts is so closely allied to clairvoyance that to prohibit the practice of clairvoyance would suppress other mediumship to a very great extent, and would thus encroach upon the religious rights and privileges of a large body of people, who rely upon the manifestations of mediumship to demonstrate the continuity of life beyond the change called death.

The gift of spiritual sight is as natural to some persons as is physical sight to others. You might as well attempt to prevent a person from seeing with his physical eyes, as to try to attempt to prevent a natural clairvoyant from seeing clairvoyantly.

To see clairvoyantly is to practice clairvoyance as much as to see with the physical eyes is to practice seeing. You cannot prohibit clair-

Letters Older

Than Solomon.

The Smithsonian Institute has received information of the discovery at Tell-el-Amara, in Upper Egypt, of a number of tablets relating to the history of Jerusalem and dating back 600 years earlier than any records hitherto known. When it is understood that these tablets of stones are letters passed between the King of Jerusalem and the Pharaoh of Egypt 400 years before the birth of David who was the father of Solomon, some notion will be formed of their extreme interest. These letters were written, so Dr. Cyrus Adler told a writer for the Star, about the year 1500 B. C., and cast a great light upon the relations of Egypt at their ancient epoch. This of course, was long before Jerusalem was captured by the Jews.

At that time Palestine was a federation of independent cities, each of which, like Jerusalem, was governed by a "prefect" this word meaning literally "king of a city." Nevertheless, these towns paid a tribute to the Pharaoh, and it was in relation to this tribute that several of the letters found were addressed to the ruler of Egypt by the king of Jerusalem, Abdi-Taba. In them he tries to explain, with due respect, that he occupies a more independent position than the other prefects, and ought to be treated accordingly. For example, in one missive he says:

"Behold, this city of Jerusalem, neither my father nor my mother has given unto me, but the call of a mighty king."

This refers to the ancient custom in Palestine, by which rulers were sometimes chosen in consequence of a supposed divine call, and without any reference to hereditary law. Having been summoned to his throne by the Deity, Abdi-Taba, argued that he should be treated more leniently with regard to tribute. In another of his letters he says:

"Behold, neither my father nor my mother has appointed me in this place, but the call of the mighty King has made me enter into the house of my fathers."

That the "mighty king" spoken of was the Deity is proven by the fact that to him as authority is referred an oracle inscribed upon another tablet, which says that: "As long as a ship sails upon the sea, so long will Mesopotamia and Babylonian conquer."

The chief aim of the three other letters written by Abdi-Taba is to ask the Pharaoh for military aid against foreign conquerors invading Palestine. These war-like strangers he calls people of Habiri—in other words, they were Hebrews. It seems hardly probable that the Hebrews as a nation should have invaded Palestine at so early a date, and so it is likely that these were some advanced tribes of Israel which settled down west of the Jordan and made incursions from time to time. In one of the letters on this subject Abdi-Taba says:

"The Habiri people are conquering the cities of the king"—i. e., the cities tributary to the Pharaoh—"therefore the king may turn his face to his subjects and send troops. If the troops arrive this year the countries of the king, my Lord, may be saved, but if no troops arrive, the countries of the king, my Lord, will exist no longer."

The tremendous "find" at Tell-el-Amara includes 200 tablets, largely of Babylonian cuneiform script, which is thus discovered for the first time to have been in use at so early a period in Egypt and Palestine. Many of the other tablets are dispatches of about the same date from Pharaoh. Some of the inscriptions are in an unknown language, which no one has so far been able to translate. It is funny to think Solomon himself would have looked upon these tablets as remote antiquities.

The Closing Scene.

BY T. BUCHANAN REID.

The North American Review pronounces this the best poem that has ever been written by an American author.

Within the sober realm of leafless trees,
The russet year inhaled the dreamy air,
Like some tanned reaper in his hour of ease,
When all the fields are lying brown and bare.

The gray barns looking from their lazy hills,
O'er the dim waters widening in the vales,
Sent down the air a greeting to the mills,
On dull thunder of alternate flails.

All sights were mellowed, and all sounds subdued,
The hill seemed further, and the streams sang low—
As in a dream, the distant woodman hewed
His winter log, with many a muffled blow.

The embattled forests, erstwhile armed in gold,
Their banners bright with every martial hue,
Now stood, like some sad beaten host of old,
Withdrawn afar in times remotest blue.

On slumb'rous wings the vulture tried his flight,
The dove scarce heard his sighing mate's complaint;
And like a star, slow drowning in the light
The village church-vane seemed to pale and faint.

The sentinel cock upon the hillside crew,
Crew thrice, and all was stiller than before—
Silent till some replying warbler blew
His alien horn, and was heard no more.

Where erst the joy, within the elm's tall crest,
Made gurrulous trouble round the unpledged young,
And where the oriole hung her swinging nest,
By every light wind like a centre swung.

Where sang the noisy masons of the eaves,
The busy swallows circling ever near,
Foreboding, as the rustic mind believes,
An early harvest and a plenteous year.

When every bird that charmed the vernal feast,
Shook the sweet slumber from its wings at morn,
To warn the reapers of the rosy East,
All now was songless, empty and forlorn.

Alone, from out the stubble, piped the quail,
And croaked the crow, through all the dreary gloom;
Alone, the pheasant, drumming in the vale,
Made echo to the distant cottage loom.

There was no bud, no bloom upon the bowers;
The spiders wove their thin shrouds night by night;
The thistle-down, the only ghost of flowers,
Sailed slowly by—passed noiseless out of sight.

Amid all this—in this most cheerful air,
And where the woodbine sheds upon the porch
Its crimson leaves as 't the year stood there,
Lying the floor like an inverted torch.

Amid all this, the centre of the scene,
The white-haired matron, with monotonous tread,
Fed the swift wheel, and, with her joyless mien,
Sat like a fate, and watched the flying thread.

She knows sorrow. He had walked with her,
Oft supped, and broke with her the ashen crust,
And, in the dead leaves, still she heard the stir
Of his black mantle trailing in the dust.

While yet her cheek was bright with Summer bloom,
Her country summoned, and she gave her all;
And twice war bowed to her his sable plume;
Re-gave the swords to rust upon the wall.

Re-gave the sword—but not the hand that drew
And struck for liberty one dying blow;
Nor him, who, to his sire and country true,
Fell 'mid the ranks of the invading foe.

Long, but not loud, the droning wheel went on,
Like the low murmurs of the hive at noon,
Clear, but not loud the memory of the gone
Sounded through her lips a sad and tremulous tone.

At last the thread was snapped; her head was bowed;
Low dropped the distaff through her hands serene;
The loving neighbors smoothed her careful shroud,
While Death and Winter closed the Autumn scene.

CHRISTIAN SCIENTISTS HAVE A RIGHT TO HEAL.

(Continued From First Page.)

be produced on the human system is produced by prayer, by purity of life that will produce these results in the individual. That is the religious teaching they are setting forth, and as I understand it, they undertake to teach a doctrine which constitutes the revival of primitive Christianity. They give no medicine.

I read once where a Christian Scientist was on trial. It appeared from the evidence that he had not examined the pulse of the patient, did not take the temperature, did not go into physical detail concerning the disease, but did that which he thought was capable of producing the best results, and that was the application of the principles of Christian Science.

Now, Christian Science is a religious belief, and any religious belief or practice cannot be interfered with by the Legislature. It seems to be fundamental that the one seeking help has a right under the constitution to go to persons that may be teaching religious faith of some sort.

It seems to me very clear, gentlemen, that these two objections ought to be sufficient to prevent the enactment of this bill into a law, unless you provide some remedy or amendment by which Christian Scientists may be protected in their practice.

There are thousands of Christian Scientists, hundreds of churches that have been established, and hundreds of people who are doing this work.

This question is not like the question brought up by those who preceded me, the question of osteopathy.

"This is another thing, but I understand that some good results may be accomplished by osteopaths. They illustrate here a new school coming into existence, and what its development may be we do not know."

"It is not for the Legislature to put up barriers against these developments, whether they be of this school which these doctors have represented this afternoon, or of Christian Science, or of any other science of healing."

"One of the doctors spoke of the miracles performed by our Saviour, and I was quite surprised to hear him put the construction he did upon them. Now, the Christian Scientists believe in the power of prayer, and the great Christian Church believes in the power of prayer. We find this doctrine set forth in the Bible."

"I recall a quotation from the general epistle of St. James: 'Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven.' (James v. 14-15.) Shall the statute of the State stand in the way of the application of these words? If the Christian church wishes to recommend prayer as a means of relief can they not do it?"

"Have we not all been in church services where prayers were suggested and prayers were offered for the sick of the congregation, and yet in a sense that would be a violation of the proposed law? This liberty of conscience, the great right of exercising religious belief, must be preserved in this State."

"I admit that the practice of medicine ought to be regulated by statute. That is proper. We also license engineers, license lawyers, license accountants, but you cannot pass a law in this State which would require a man to take out a license under the authority of this State before he could preach the Gospel."

"Neither can you require a license of a man before he shall teach any religious truth that he thinks proper, unless such teaching leads to 'practices inconsistent with the peace and safety of this State.'

"The belief of the Christian Scientist is a religious belief, and he is engaged in religious teachings, and the Legislature of this State cannot interfere. I think the suggestions I have made show that the State cannot limit the right of the citizen himself to secure proper relief."

"I think he has a right to obtain outside the three schools of medicine any remedy available. Neither can the law interfere with any man's religious liberty. Unless the bill can be made to conform to these principles it ought not to be put on the statute book."

ADDRESS TO THE SENATE COMMITTEE ON THE WAGNER BILL.

(Continued From First Page.)

voyance; at best you can only prohibit such from telling what they see.

Religious persecutions of past ages tell the sad tale of attempts to suppress spiritual gifts by the right arm of legal authority. It will be a mistake to turn the wheels of the car of progress backwards and begin a new era of persecution. The enacting of this bill into law, and the enforcing of that law will be a long step in that direction.

We are opposed to any and all forms of fraud and deception that may be practiced under cover of clairvoyance and mediumship, but in our opinion the statute against fraud and fortune telling are ample protection when properly enforced. But should it be deemed wise to enact more stringent laws to that end we will not object.

Our Association will gladly cooperate in any legitimate effort for the protection of the people; but, in the name of the New York Association of Spiritualists, we protest against this bill which would crush out legitimate clairvoyance, which is as sacred to us as was the clairvoyance of Jesus and the Apostles to the primitive Christian Church.

Finally, on behalf of our Association, a charted religious body, and of the Spiritualists of this State, we oppose this proposed legislation.

1. Because it would be an infringement upon medical liberty, and deprive a large number of people from availing themselves of what they believe to be the best and most efficient means of diagnosing diseases and healing the sick.

2. Because it would be an unnecessary and unwarranted infringement upon the religious rights of the Spiritualists of this State, and would likely result in the persecution of honest and pure-minded persons, inflicting serious injustice upon them.

Moses Hull, pastor of First Spiritual Church, Buffalo, N. Y.

H. W. Richardson, Treasurer of N. Y. State Association of Spiritualists.

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LILY DALE NEWS.

Mrs. Blanche E. Foote was married at Minneapolis recently.

C. W. Prettyman and family will occupy the Pond cottage on Melrose Park.

Grayson Green and Mr. Arent returned and are occupying the Green cottage on Cleveland avenue.

Mr. and Mrs. Charles Wildrick and Mrs. Champlin and son Harry, returned from Buffalo.

Mrs. J. H. Turner has entered the employ of THE SUNFLOWER and will learn to "stick type."

After a long siege with la grippe, Dr. Hyde is again able to be out and attend to his patients.

Mrs. Eliza Page has returned from a visit to Mrs. Todd's sanitarium at Cambridge Springs, Pa., where she was being treated for a few weeks.

J. C. Scheu spent a few days at home and filled his ice house. He is attending school at Buffalo and is meeting with success in all his studies.

The grippe has had a number of victims recently. Among those who experienced a touch of it are Henry Skidmore, Hattie Stone, Freeman Jones and Mrs. Kelsey.

Dr. Andrew B. Spinney,

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NOW PROPRIETOR OF

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you can be cured or not. If you are poor,
will treat you at just the cost of the medic-
ine. If you cannot be cured at home I will
take you at my Sanitarium, give you the
most skillful treatment and best nursing
at the lowest price of any Sanitarium in the
world.

I have been forty-three years in practice.
Have on my staff of physicians and surgeons
Eight of the Best Men in the Profession.

I have been fifteen years in general practice,
had charge of the Alma Sanitarium eighteen
months, of Ypsilanti Sanitarium eighteen
months and have been treating patients in my
own Sanitarium five years.

Was two years professor in the Detroit
Homeopathic College, 1871 and 1872, and
have been lecturing for the education of the
masses along health lines for twenty years.

We give you the benefit of a lifetime of
study and experience by writing to me, inc-
losing a stamp for reply.

We treat all forms of chronic diseases, but
special attention is paid to

Catarrah, Eye, Ear and Throat Diseases.

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medicines, surgical operations and the benefit of all
our skill—to all who are too poor to pay. Our
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by all the schools, with the aid of electricity, that
most won'tful of all agents in Paralysis, Loss of
Power, Rheumatism, and all diseases of the nervous
system.

N. B.—Cancers, Tumors, Blood and Skin Diseases
cured by a new system. Piles cured in from 5 to 30
days without the knife. Female and private dis-
eases of all forms treated successfully. Many patients
that cannot be treated at home can be cured
at our Sanitarium, which is in charge of the best
of medical skill, under the Doctor's direction.
Terms for board and treatment the lowest of any
sanitarium or hospital in the United States.

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have a lying in hospital department in our Sanita-
rium. Send for Journal.

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Did it pre-exist?

The question of the nature
and the origin of the human soul has occupied
the thought of the world's best thinkers
through all the ages. Did it begin to exist
with the body? Is it evolved through the body?
Did it ascend up through all the lower orders
of creation, or is it a potentialized portion
of God? Price 15 cents.

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An elegant pamphlet containing an account
of the exercises at Rochester and Hydesville,
N. Y., at the celebration of the fiftieth anni-
versary of modern Spiritualism. It contains
the addresses of the most noted speakers
present with illustrations. The book is printed
on heavy plate paper, is elegantly bound and
makes a most dainty addition to Spiritualistic
literature. Price 10 cents.

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a make-up character, or a real person? Was
he divine? Was he begotten? If so, how? By
Hudson Tuttle, W. B. Coleman, Rubin Wise,
Col. Ingersoll, J. S. Leland, B. B. Hill, J. R.
Buchanan and Dr. Peebles. This is a hand-
some volume of nearly 400 pages, and treats
of Jesus, Mahomet and the agnostics. What
the Psalmists say about Jesus. What the saints
say about Jesus. What the Hagan-Brown,
Mrs. Longley, J. J. Morris, W. J. Col-
ville and other of our best mediums say about
Jesus. Antiquity unveiled. Child marriage in
India. Col. Ingersoll's agnosticism, etc. \$1.25.

Spiritualism in All Lands.

A neatly bound pamphlet of 31 pages, treat-
ing of the Spiritualism of Zoro, Socrates,
Plato, Jesus, the early church fathers, the
Quakers, the Shakers, and the advance minds
of all past times. This lecture was delivered
in London at the International Congress of
Spiritualists. It should be put into the hands
of every orthodox neighbor and preacher in
the country.

Death Defeated or the Psychic Secret of How to Keep Young.

This book is in many respects the most thrill-
ing, interesting and important of all of Dr.
Peebles' books, inasmuch as it goes to the
foundation of things health, the laws of
health, the foods to eat, the subject of mar-
riage, who should marry and who should not
marry, the cause of divorce and the proper
time for conception, marital relations during
gestation, the determining of sex, animal flesh
eating, what Herodotus, Homer, Pythagoras,
Graham and others ate, the foods that
make a long life, etc. It is rich in histori-
cal references, and gives no end of valuable in-
formation with regard to all questions per-
taining to the welfare of the race in all ages
since man has been man. The venerable author
tells his readers how to keep young through
the revelation of a psychic secret which he has
long had in his possession. The book is written
in the author's usually clear style, and at-
tracts the reader from the very first through
its simple, logic and convincing arguments.
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This neatly bound and finely illustrated vol-
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oculation, cow-pox and calymphy vaccination
from Jenner's time to the present. It tells how
the smallpox vaccine is obtained from the
running ulcer on inoculated heifers—How it
has utterly failed to prevent small-pox, how
the armies of Prussia, France, Germany and
our Philippine soldiers, vaccinated and re-
vaccinated, have died of small-pox—how the
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the seed of eczema, pimpled faces, cancers,
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Chicago. If you will personally
write him your age, sex and one
leading symptom. As Cuvier, the
great French naturalist, could re-
construct an animal from a single
bone, so Burroughs, by reason of
his medical education, his extensive
study abroad and his references,
fully certifies in diagnosing all
forms of complicated diseases apart
from a single symptom to your true
physical condition. The scientific utility
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METAPHYSICAL.

Conducted By EVIE P. BACH.

BEING.

Who art thou, wouldst thou know from whence thou came? Thou, who with all thy boasted power, art unto God! As drops of brine to all the oceans are, as grains of sand to endless shore? Yet truly thou art God, e'en as the drop is ocean, or the sand is shore. The drops nor sand learns naught of depths or shores beyond. Nor canst thy little mind e'er know of God, Or comprehend of him more than thou art. Yes, truly thou art God, and to the extent Thou knowest thyself thou knowest God. For God is Being; Being God; and Life is God expressed. For every life, both great and small, is God made manifest.

Voice of The Magi.

"It is not the truth we hear that blesses us, but that which we put in practice."

"THE BLUES."

Of all kinds of sickness the silliest is "dumps." It is conceived in nonsense and brought forth in folly. It is the child of unholy wedlock, fathered by fear and nursed by worry. There is no more excuse for the "blues" than there is for a house-eat to curve its back and spit at a toy puppy. We get the blues simply because we want them; if we did not enjoy misery we would never submit to its association. Of all diseases the most easily conquered by the mind is this ailment of which I am writing.

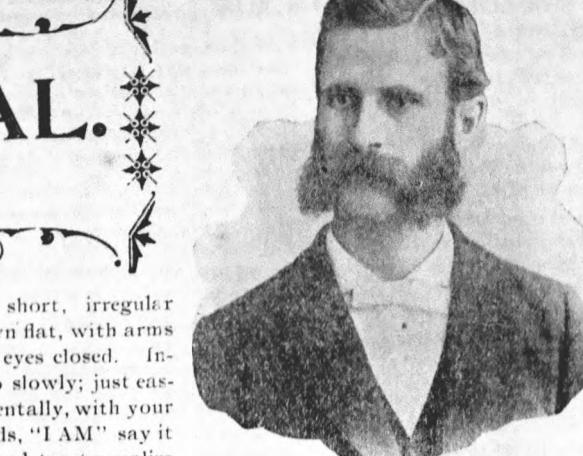
One good, strong resolution; one positive affirmation of peace, restfulness and buoyancy, will drive away the murky curtain of the blues as the mist of morning flies before the rising sun and downy zephyrs of the dawn.

Melancholy wins because of the silly conception of our ignorance.

If aught occurs to bedim the glory of our self-appreciation, or of the world's adoration, we sink in gloom and grime, hugging the dark baby of misery to our bosoms, and swallow our salt tears as if they were the purple nectar of the gods.

Melancholy is so delicious — to feel the world hates us — that every friend has some person not far away, and some deserted us, and that the fates are slowly unwinding the threads of Misfortune's sinister web — this is luxury.

To bury oneself in some dark corner, sink into the soft folds of a downy couch, imbed one moistened cheek in a pillow, "Condemn not, and ye shall not be condemned," what a garden of roses we until the body is exhausted — this is shall live in.



body is starved by short, irregular breath supply. Lie down flat, with arms out from the body and eyes closed. Inhale slowly, but not too slowly; just easily; as you inhale, say mentally, with your eyes raised under the lids, "I AM" say it slowly and distinctly, and try to realize that the infinite is really you, "I and the Father are One." Keep the chest walls expanded for a moment, and the throat open. Then slowly and very smoothly exhale the breath, lowering the eyes as you do so, under closed lids, always saying softly, lingeringly, mentally, with downward inflection, "Love," "I—AM—Love."

Breathe rhythmically and as well as you can easily breathe, and fully, always. Keep this up until your mind is quiet and you have forgotten all about being discouraged or blue. Keep it up until the I AM consciousness has gone with the breath into the lungs, and so on into the blood, and with it into all the body. Never mind what the trouble is — just chop it square off with the practice. Keep at it. There is simply no end to the good you can get out of it. You will practice it until you get your consciousness right with the real pulse of your being — the I AM vibrations. In proportion as you live in that consciousness, you realize health, happiness and success.

"Do you wish for kindness? Be kind. Do you wish for a truth? Be true. What you give of yourself you find — Your world is a reflex of you."

You must not condemn any one; for don't you know that while you are condemning another, someone is finding fault with you? Like attracts like; this is a law. The very unkind things you are saying of others someone else is saying of you. Watch and you will see that day that I will be in such shape to come direct and where you may know beyond any doubt death does not end all.

Conrad Keim.

I want to reach my father at Washington, D. C. and he will know that I come with my Uncle Frank and grandma Fravzeska Keim and all the others who want to be remembered to you. We are glad to see you regain the point you lost and it has been through those gone beyond who would do all they can to help you always. My desire is to reach out and help you all I can, but you know that we can not do everything. My name is Conrad Keim, but I was called Rubata.

BEAUTY.

The following are extracts from *Human Faculty*, a Phrenological Journal published in Chicago.

We are nothing if we are not striving after perfection. Why the whole universe is built upon the law of advancement — the survival of the fittest.

Another law is that we can obtain anything within reason that we wish. If we desire wealth and bend all our energy in that direction we may assuredly attain a considerable amount of wealth in time. If we wish to have many friends and sin and push the stars from their course if merely cultivate the friendship of people, they opposed you.

Rise on the wings of fancy and believe we wish to reach the highest kind of yourself rejoicing though your eyes are beauty of both mind and body, we can moist with suffering — conceive yourself to do so if we set about it intelligently and floating in the clouds though your body persistently.

All beauty is within and perfection of body comes only from perfection of mind, you and guards watch at every exit; The highest physical state is only to be realized in thought that you are free, free, free, though circumstances mock at your courage and experience laughs at resolution.

The Mind is the artist of life, shapes its plan and builds its structure. Hold the ideal perfect as the thought can conceive, and sometime, if the heart fail not, the dream-form will come forth, clothed with reality and radiant triumph.

The Independent Thinker.

"Life is too short to waste in worrying; don't worry."

"I AM."

The following are extracts from an excellent article on Breathing Technique, in the March *Nautilus*, by its Editor, Elizabeth Towne.

When you are tired or discouraged your

THE SUNFLOWER.



Clairvoyance Deals Not With Miracles.

Rev. Moses Hull Speaks Logically in Defense of His Faith and Produces Note-worthy Examples to Prove His Theorems.

A picturesque feature of the hearing given by the Senate Committee on Codes to the opponents of Senator Wagner's bill prohibiting clairvoyants, palmists and fortune tellers from practicing their arts, was the defense by the Rev. Moses Hull, of the First Spiritualists' Church of this city, of the beliefs of his cult.

The Rev. Mr. Hull was logical and convincing, and advanced theories that are new to the general public. They commanded the close attention of the Senators present, and were followed with respect that indicated a marked impression. Mr. Hull returned yesterday to Buffalo. When asked by a *Review* reporter for his manuscript he stated that he spoke entirely without notes, but repeated the salient portion of his address as follows:

"I warned them that a great lawyer of the city of Jerusalem, when the Jews attacked the Apostles, said when he appealed to him, 'If it be of God you cannot.' I told them that clairvoyance belonged among the sciences and not among the miracles."

"In fact there never was a miracle in the sense we understood it. If I were to die while speaking I would fall simply because the specific gravity of my body is greater than the bulk of air. If a fish were to die in the bottom of the sea it would fall also, but its fall would carry it to the surface and not to the bottom, because its specific gravity is not so great as its bulk in water. Neither of these falls were miraculous; the fish falls up and I fall down. The corpuscular theory of sound and sight has given place to the more scientific theory of vibrations. It is statistics that inform us that one person in 19 is color blind. Supposing it were reversed and made that only one person in 19 could see colors, should the 18 others make a law against this one person for seeing these colors because they fail to see different colors?"

Theory of Sight and Sound.

"The theory of sight and sound is this. Supposing the clock ticks 40,000 times per second, when we get beyond that then there is no sound. Then there is neither sound nor color from that until it reaches three trillion vibrations per second, then instead of being a sound it is a red color. Then it goes through the various primary colors until it reaches seven trillion vibrations per second, then it is violet. Anything below three trillions is not heard or anything above is not seen by the human eye. All the vibrations between forty thousand and three trillions are lost to the human senses. In all that space there is room for what we call clairvoyance and clanchancy. There are men whose hearing is perfectly acute who have never heard a canary bird sing because their ears are not tuned to catch the vibrations of the bird's singing."

"Now as some people do not hear all sounds made, may not others hear that which we do not normally hear, and see sights we don't see? Twenty years ago the X-ray was not known. Perhaps we do not understand it yet or probably we would not call it that now because X is an unknown quantity. It is no brighter than the rays we daily see, yet by the X-ray I have read my Bible through an inch-thick. Men have photographed bullets in other men's bodies. This simply proves that the X-ray is made up of vibrations to which the board is not opaque as glass is not opaque to the ordinary rays of light."

Notable Cases of Clairvoyance.

"Clairvoyance then demonstrates that people can see at great distances—also that they can sometimes see events and the causes that produced

them, and thus Emanuel Swedenborg, one of the greatest scholars and most profound men of the 18th century, acknowledged by all, saw the city of Stockholm burning, described every particular of the fire and he was several hundred miles away from the fire. This fact is vouched for by William Hewitt, the Hon. Robert Dale Owen and others. Capt. Yount of Napa Valley, Cal., saw people perishing in snowdrifts over 50 miles away, and heard them pray and call for help. He raised an army of 50 men and went to their aid in Carson Valley Pass, and saved them. Jacob, when he was dying, foretold the history of his twelve sons. One who is called a man of God came to Eli, in the second chapter of the book of Samuel, and the death of his two sons and himself was foretold, all of which came true."

"This is what we call clairvoyant power. I was an invalid for three or four years. The best physicians that could be procured examined my case, yet not one of them could tell what was the matter, not because they were not educated, but because they lacked this power called clairvoyance. I went to an uneducated physician, a clairvoyant, and he told me that I had one or two tapeworms which he saw clairvoyantly. In eight hours he took one measuring 80 feet from me and after a while captured another 11 feet long."

No Case for Legislation.

"Now all we claim is that these persons possessing this supernormal power shall have the privilege of exercising it; that there are frauds pretending to practice clairvoyance there is no doubt, but that is no reason for us to legislate against clairvoyants than the fact of existence of counterfeit money should cause us to legislate against money. People who deceive in that way should be punished under a general law the same as robbery. We are Spiritualists and regard this law as a law directed against us and a system of persecution. We say, as Paul did, there is a natural man and there is a spiritual man. As the natural man has the sense of sight, hearing and touch, so, the spiritual man has all these senses. The sense corresponding to our sense of sight is called clairvoyance, the French word signifying clear seeing. The sense of spiritual hearing we call clairaudience. The sense of spiritual touch we call psychometry. These senses, we believe, can be developed by individuals, and are sometimes, while they still live in the mortal body. This law if enacted will not prevent them from using these senses, but may prevent them from telling what they see, and the progress of the world may be set back."

"Jesus was a clairvoyant. Paul was a clairvoyant, and clairvoyance has been common in every nation of the world."

Power of Cannabis Indica.

"Is it possible that a state of clairvoyance may be produced by the administration of any powerful drug?" the reporter asked him.

"I believe so. It is said that by the administration of cannabis indica commonly known as Indian hemp, one may be placed in a state of clairvoyance. But the drug is very intoxicating, is a powerful narcotic and very injurious."

Mr. Hull said that in his estimation the bill was made in the interest of a society in New York known as the Suppression of Vice Society, and that the bill was framed by Anthony Comstock, the bill to go through for the purpose of arresting clairvoyants. He argued that according to the bill, card readers, palmistry fortune tellers were classed with mediums, which was wrong, and an injustice.

The Buffalo Review, February 23.

A SPIRIT MESSAGE TO A MAN ON HIS DEATH BED.

We feel to say a word to you as you lie on your bed of sickness, thinking thereby to add our mite to assist you in your day of trial. Life is only what we make it, and is only one part of nature's grand plan.

As you in the past have had the light from the world of de carnate existence given to you, so in the days to come ere you pass through the valley of the shadow, this light will be made clearer unto you and as the time comes for the dissolution of spirit and body, the shadow will have passed away, the veil will be drawn and from the realm of spirit will come grander and more sublime manifestations of intelligent force than you have yet known.

Think not darkly of the past, with its shadows and with its sunshine, but as you wend your way let the shadows of the past be forgotten and let the sun shine forth.

Fear not Friends that have been made by you in days gone by, will remain with you into the end. Friends who have come to you from other shores will greet you at the portal of your new home.

The night of life is passing rapidly away. The Sun is rising, already its golden rays tinge the eastern sky slowly with they spread until they penetrate every crevice and nook in which darkness was wont to dwell and in heightened splendor, the noonday sun will shine triumphant.

Such is life. As in early childhood the tiny babe, like the rays of the sun showing above the horizon, is cradled in its mother's arms. So, gradually it rises, gains strength, and stands forth in the proud splendor manhood's strength. Then light and life are all before it, darkness is unknown, but as the meridian of life is passed and man goes down towards the west horizon, then watches he the light, and travels hand in hand with angels.

Such was thy life, and as the days go by, And brightest sunbeams pierced the eastern sky, And all seemed bright, all was fair ever been, Bright, cheerful, free from degrading sin, Then pure and free, walked on in manhood's state, And met what proved to be his life's real fate.

And bright and happy lie then seemed to be, As you walked onward in your manhood free, Bright little ones came then to greet you true, And gave you hope and courage that would do

The work of life that unto you was given, To lead you upward on your way to Heaven.

And then, as darkness crowded o'er your life, And the great struggle and the world's hard strife Seemed pouring down upon your very soul, More clouds and darkness than could ever roll Out from your being leaving you quite free, It seemed as though this thing could never be.

Then came a day that sickness took firm hold; When your poor body seemed so weak and old; Then, like a gleam from out the sky above Poured forth upon you a good brother's love, Then came the light from angel shores to you And taught you how to live and what do.

And now, upon your bed of sickness and of pain, Where light from other shores you strive to gain, Comes once again the light that we would give— The knowledge that another life you'll live; And angel friends surround you every day To lead you onward in the higher way.

But one seems nearer far than all the rest, Because in earth life he you knew the best, Another still came to you, one bright day, Gave you a mystic sign, then went away, But each one stands his duty to fulfill And carry out the plans of infinite will.

And one whom you have known as "Boston Charlie," If you'd forget, he would feel truly sorry; And other friends than those I've mentioned here, Will help you all they can—be ever near, Then as you walk adown the road of time, And up the road of life begin to climb,

A bright, clear star you certainly shall see, To mark the road unto eternity, The friends whom you have known in days gone by Will, everyone, be with you when you die, Look ever upward, for their light is given To lead you onward to the brightest Heaven.

And that thy earthly life may leave no care, Is what we utter as our earnest prayer.

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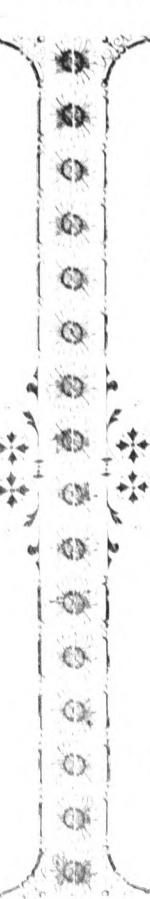
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ASTROLOGY.

ASTRONOMICAL MYTH-MAKERS.

BATTERMAN LINDSAY.

The orientation of ancient temples proves that the solstitial and equinoctial points and the rising and setting places of the prominent stars of the period had been determined with absolute accuracy five, six, or eight thousand years B. C.

All ancient temples, not excepting Solomon's, were observatories. No doubt the heavens were first studied for purposes of utility—as an almanac of the seasons. According to the distance from the equator, the vernal equinox, or the winter solstice would be the turning point of the year—the harbinger of the planting time. Explorations of ancient temples prove that both systems had their votaries. Our era, with its prodigious power of assimilation, has appropriated both festivals. We still celebrate the winter solstice at Christmas, and the vernal equinox at Easter. But to the ancients, these anniversaries were something other than commemoration of certain important events at an approximate date. For the purposes of a calendar, absolute mathematical accuracy was necessary, or their seasons would have soon gotten out of gear. Moreover, frequent failure in prophecy would have brought discredit on the sacred guild.

The vernal equinox, or the day when the sun crosses the equator coming north, was planting time in the valley of the Euphrates because that was the time of the annual inundation. In the Nile valley the summer solstice was the crisis of the year because it was then the river began to rise. The sun, personified under different names, was the symbolic object of conspicuous adoration at all these festivals, because the orb of day rising in some constellation, or heralded at dawn by some large star marked the season each recurrent year. Thus sun-worship was practical and simple enough in its origin. We know that the sun is the source of all material existence, so far as this globe is concerned. They knew it as well, and perhaps not less scientifically; but they had no alphabetical language in which to embalm their knowledge. So in the course of time their symbols became so extended and complicated that none but the most advanced among the priesthood understand it, among the masses it degenerated into polytheism of the grossest character. The early cycle of meteorology became inextricably confused with tribal legends, totemic emblems, metaphysical symbolism, and the great circle of the Zodiac, which served to record historic and cosmic events. The result was a great body of myths, which in the end became for the most part an inexplicable jumble, even to the priesthood itself. To unravel this knotted skein will require great acumen and patient research.

For the purposes of a calendar, it would be necessary first to fix the length of the year with accuracy; this was done with comparative ease by ascertaining the solstitial points, by means of gnomons—columns or pyramids whose shadows were measured at the same hour each succeeding day. But this method meant a long time between events, and a priesthood that desired to maintain a reputation for prescience, found it necessary to be able to prophesy a little closer to date than six months or so. By patient observation they discovered that the sun pursued a certain fixed path among the stars; that is, that certain conspicuous groups of stars appeared in regular rotation just before sunrise or just after sunset, at the same season each recurring year. "Now," said the priests, "we shall be able to tell these impatient peasants who come pestering us about their flocks and crops, that in just so many days their Nile will rise or their Euphrates will flood." Hence, the first temples were built, not for sun worship, but for star observation—on the horizon.

The next natural move was to divide their star-belt into sections. At first it was apportioned into six only, for six have come down to us from "time immemorial." They must have a name for their star-belt. They called it the Zodiac or Little Animals. Now why "Little Animals?" Because they named their constellation after important clans or families of their race. And these clans had no other way of designating themselves than by Totems. Therefore we

have a heaven peopled by "little animals," where their successors have not filled it with heathen gods.

Things now went on smoothly for some time. In the course of a few hundred years, however, things were all askew again. The sun did not meet his dates. Unaccountably he lagged behind, a few minutes each day, until at the end of five hundred years, he was a week out of the way. The astronomer-priests had discovered the "precession of the equinoxes," or rather had the discovery forced upon them. Every two thousand years, approximately, the sun enters a new constellation, to rise therein for the succeeding bi-millennium, at the vernal equinox. The sun entered the constellation Pisces at the beginning of our era; hence the mystical significance of the Fish to the early Christians. For two thousand years previous, the sun had risen in Aries; hence Arus, the ram-headed god. For two thousand years before that, Taurus was the spring constellation; hence the worship of Taurus, the Bull, the "golden calf" so abhorred by the Jewish prophets.

Were all astronomical myths sifted down to their final elements and purged from the legendary accretions of ages, and that part of their symbolism relating to the daily and yearly journeys of the sun, and which should be classed as meteorological rather than astronomical, we should find a solid basis of facts relating to the past history of the race, and possibly also to great cosmic changes.

The division of the sun's apparent path among the stars into "chambers" designated by totems, "signs" inevitably led to a division of the world's history into epochs or periods of about two thousand years each. ("In my Father's house are many mansions.") With each new sign a new cult came into vogue. That implied great social, political and moral changes; for no doubt the new deity was made the symbol of the most advanced knowledge and aspirations of the period.

—Torch of Reason.

MISSIONARIES FOR THE N. S. A.

The Missionary work in Indiana is progressing finely; we have organized and charted five societies in the last eighteen days. We have many calls and much work and it is work that will be enduring, because they have united with the other societies from Maine to California under the N. S. A. banner.

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A letter from Mrs. Tillinghast states that but very little money has arrived for Mrs. Pardée and more is needed to take her through the cold of the late winter and early spring. Reader, can you not spare from twenty-five cents to as many dollars to help an 88 year old Spiritualist and worthy worker? Send it without further delay to Mrs. E. W. Tillinghast, McDonald, Pa.

FROM THE JEWISH COMMENT.

"As we Would."

If I should see

A brother languishing in sore distress,
And I shall turn and leave him comfortless
When I might be
A messenger of hope and happiness;

How could I ask to have what I denied,
In my own hour of bitterness supplied?

If I might sing

A little song to cheer fainting heart
And I should seal my lips and sit apart,

When I might bring

A bit of sunshine of life's ache and smart;
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so, I know

That day is lost, wherein I fail to lend
A helping hand to some wayfaring friend;

But if it show

A burden lightened by the cheer I send;
Then do I hold the golden hours well spent
And lay me down to sleep in sweet content.

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WHAT MOSES HULL SAYS OF IT.

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"It is not merely an attack on the Bible; it is statistical and contains a world of solid information on a variety of subjects. This book is not written in a light and fun-making spirit, nor yet in a denunciatory and fault-finding vein, but in the spirit of true and candid criticism; and with a desire to throw light on the numerous Biblical stories discussed. Neither Bishop Colenso, Dean Stanley, nor Andrew D. White treat these particular portions of the Bible with more candor, nor with more ability than Mr. Bach has done.

"The fact is, it is now generally known that ours is only one of the numerous compilations thrown together among ancient nations as Bibles. The truths put into these books are loaded down—overloaded with hyperboles and myths; these are the things that brother Bach attacks. I presume brother Bach eats nuts, but he does not eat the burrs and shells in which they grow; he undoubtedly eats corn, when properly prepared, but he neither eats the cobs on which it grows, nor the husks in which it grows. So he loves the truths of the Bible, but rejects its barnacle attachments. Get the book and read it."

The last of the second edition is now being sent out and the third edition will soon be issued. It is for sale by THE SUNFLOWER at 50 cents postpaid.

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and it contradicts every one as positively as it gives it. In other words, the same Power that gave the Commandments gave others exactly to the contrary and rewarded those who followed the Commands that were contrary to the Ten.

THE FOLLOWING EXAMPLES WILL ILLUSTRATE THE POINT:

"Thou shalt not kill." "Cursed is he that keepeth back his sword from blood." "Thou shalt not steal." "When ye go, ye shall not go empty; * every woman shall borrow from her neighbor * jewels of gold and ye shall spoil the Egyptians." "Thou shalt have no other gods before me." "See I have made thee a god to Pharaoh, and Aaron, thy brother, shall be thy prophet; * and thou shalt be to him instead of God." "Honor thy father and thy mother." "The sons shall eat the fathers in the midst of thee." "A new Commandment I give unto you, * that ye love one another." "If a man come to me and hate not his father, his mother, * he can not be my disciple."

Dozens of similar quotations are made, giving chapter and verse. The two forms are given side by side for comparison.

THE TEN COMMANDMENTS ANALYZED

is not written in a spirit of antagonism or levity. Christian clergymen have made certain claims and honest investigation will prove them true or false. If the Bible is better than the other "sacred books," we want to know it; if not, if it gives us Commandments to follow and then orders exactly the contrary, we want to know that too.

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LILY DALE, N. Y., MARCH 1, 1901.

SPECIAL NOTICE.

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48

is the number of this issue of THE SUNFLOWER. If the same number is on the colored address slip, it indicates that your subscription expires with this issue and you should send in a renewal if you wish to receive the paper without missing an issue.

Having read your editorial in THE SUNFLOWER of February 15, I would like to draw your attention to a point or two of your own statement. In the last paragraph is as follows: "I will join with any practical action to prevent the manufacture, sale or importation of any kind of fermented liquor into the U. S. for any purpose whatever; but when it comes to breaking up the furniture of a saloon that is running the same as my printing office is running I say that the proprietor thereof would be justified in defending his property even to the point of taking life if necessary."

I will agree with you that you have a right to defend your printing office in your lawful pursuits of gaining a livelihood; but how about the saloon keeper of Kansas? is not his business unlawful and not to be compared to that of any lawful business of any kind whatever?

It is against the law of Kansas to sell liquor and it was so voted by the majority of the people of that state, then the liquor traffic in Kansas is unlawful and those who engage in it are law-breakers and whatever furnishing pertaining thereto must be unlawfully appropriated and in danger of destruction as gambling equipments are in this state. They are being raided and their furniture being broken up and destroyed every week in the year in some parts of the state and no one seems to pity the poor gambler or thinks he is badly used.

Why should the saloon lawbreaker of Kansas have more consideration than the gambler of New York?

Some years ago in New York City when the Western Union in defiance of the law allowed some poles to stand that had been ordered removed, the mayor did not hesitate to destroy them and no one thought him wrong except the Western Union. I might go on and cite hundreds of cases where property has been destroyed when used in unlawful pursuits.

You also stated one subscriber had ordered his subscription stopped. While I do not concur with your views on the subject, the stand you have taken causes me to emphasize my subscription with more strength as I shall be sure of getting the Editor's views when I read the editorials. Will remit for yearly subscription March 1st.

ROBERT MASON.

Buffalo, N. Y.

REPLY.

There is no comparison between the actions of Mrs. Nation and the destruction of the gambling paraphernalia and the Western Union poles.

Mrs. Nation has no legal authority. She has not been selected by the people of Kansas to act as an officer to stop the sale of liquor. The people who are acting against the gambling houses of Buffalo are the legally appointed officers of the city. The people who tore down the W. U. poles were acting under the orders of the Mayor of the city who was selected by the voters, at a legally appointed election, to enforce the laws and the people wanted this done.

In every prohibition state the same condition prevails. In fact, it is easier to purchase liquors in a prohibition state than it is in license states. I never got

alcohol so easily anywhere in the country as I did in Iowa. All that was necessary was to go into a drug store and order it. I was an entire stranger to them in each instance. Can you do that in Buffalo?

If the people at large in Buffalo, or any other city, wanted gambling stopped, saloons closed, low resorts closed, it would be done. It is an ordinary thing to hear business men say that closing such places has a bad effect on business, and, unfortunately, it is the truth.

You can not enforce a law that is against public opinion. Right in our own place, Lily Dale, we have local option. The question can be resubmitted every two years. The last election only carried for no license by six or seven votes. The sentiment of the people of the township is against no license. The first year I spent on these grounds there were five places where liquor could be bought inside the gates.

Now you ask me why I did not report the matter and put a stop to it. I know as well as I know anything that such was the case, but I also know that I could not get the evidence that would prove it in court. It is one thing to "know a thing" and another to prove it in court to secure a conviction. There is a clause in every lease that says that no liquor shall be kept on the premises. If that rule was enforced every lease on the grounds would be nullified.

Liquor has its uses and abuses. So far nothing has ever been found that can take its place in the arts and manufactures. It is only when used to excess that it injures the individual. It is one of the greatest medicines on earth, in fact, in many cases it is only the prompt use of some stimulating liquor that saves life and in many diseases it is an able assistant to any physician. It enters into the preparation of every medicine that I know of, in one form or another.

But to return to Mrs. Nation. She has no authority to act as she is doing. She has not been legally appointed to smash saloons. If the people of Kansas want such an official and will so vote and select Mrs. Nation as such officer, then I will say she has a legal right to demolish saloons, or anything else that is operating in defiance of law.

As it is, "two wrongs do not make a right." None of these saloon keepers have injured her. At least no evidence is given to that effect. She is the injuring party. Most saloon keepers in prohibition states pay the government license. Most of them have signs on the outside of their buildings showing the business they are engaged in. I knew of one case in South Dakota where a male emulator of Mrs. Nation undertook to stop the sale of liquor. He went to the town, told what he was going to do, only he was going to take legal steps, he being an attorney and his wife a prominent officer of the W. C. T. U., and was met by a committee representing the leading citizens of the town, some of them leading church members, and informed that the first train that left town would carry him away if he did not want some unpleasant experiences. He went.

No, if you want to stop the sale of liquor you must by a practical method stop the manufacture, sale and presence in this country. It must not enter into any medicine. It must not be permitted in any form. That can not be done in a minute or a generation. Education alone will accomplish it.

Let us begin the crusade against intoxicants by banishing it from the communion table of the churches. Talk about a curse! Where is there greater one? Mrs. Nation says: "God sent her out on this crusade." Begin in God's temple first, Mrs. Nation!

One of my school day friends was born with an insatiable desire for drink. Finally after long struggles he signed the pledge and became an honorable, law-abiding citizen. He had reached a point where his calling as a druggist did not make him again take to drinking. His mother was my Sunday School teacher and as honest and consciousness a woman as ever lived. Finally she induced him to join the church. Then he must partake of communion. He rebelled but was told that if he was to be a member in good fellowship he must become part and parcel by joining in communion.

Against his protests he took communion on his knees by the side of his mother, and in two days was drunk in the gutter. He never reformed again so far as I know.

No friends. If you are going to be temperance workers, be consistent. Begin at the head. It is not the "joint" and brothel or the drunkard that is doing the injury. It is the church communion, the respectable society, the moderate drinker that does it. If every saloon was smashed, every joint closed, every

brewery shut down, as long as clergymen again put the intoxicating cup in front of their members as, "blood of Christ," as long as ministers, doctors, bank presidents, leading society people and people of all classes in the lead partake of liquor, just so long will there be a way to make and sell it.

While Trinity Church in New York City will rent its buildings for saloon and brothel purposes, leading church members and husbands of leaders of the W. C. T. U. rent their buildings for such purposes and the wives use the money to dress and sustain big palaces, they can not consistently condemn the man who owns the saloon or the man who stands behind the bar.

The man who in a dress suit and with millions at his command, stands in front of a high toned bar is no better than the common drunkard who stands in front of the bar of the most disreputable saloon on earth. The bar keeper of the most disreputable joint imaginable is doing no more when he passes the poison cup over the bar than is the clergyman when he passes the wine cup over the communion table. One is just as likely to lead to a drunkard's grave as the other. One is as likely to cause broken-hearted wives and husbands and "drunkard's brats" as the other. One is as much of a crime as the other.

Why should temperance be linked with Christianity? Did not the founder of Christianity endorse the wine cup? The first recorded miracle of Jesus was the act of turning water into wine. His last act to ask a blessing over the wine cup, Noah, who was so good that he was saved when all of the rest of the world was drowned, got drunk and made a beastly show of himself—his first recorded act after the flood. Lot, the only "just" man in sodom at the time of its destruction, got drunk and raised a family by his own daughters. But why continue the narrative. Enough has been given to prove that Christianity has done and is doing as much to foster drunkenness as it is to encourage temperance.

"Two wrongs never made a right." "Lawlessness will never overcome lawlessness."

W. H. BACH.

UNSEEN SPIRITS.

MRS. W. H. DAVID.

What a queer feeling some people would have if they could only see the spirits walk by their sides, even amidst the busy traffic of the street. These unseen spirits—unseen except by those who have the wonderful power of Clairvoyance, are walking side by side with those they love gradually using their influence to mould the lines of those they love into the right path. Sometimes, these spirits are not related by ties of blood, but are attracted to mortals and stay with them to help make their lives brighter.

How often one is influenced by a stronger will than their own, and not understanding this phenomena, does not know what it is. How often we hear the remark: "I just felt I must do so and so." Those who make such remarks are strongly influenced by an unseen power of which they know nothing, and if it is brought to their notice, would laugh at the idea of spirits using their influence with them.

There are many who if they could see these beautiful spirits gliding side by side with them would hardly dare to live the lives they are living and there are thousands living in this beautiful world who would be better men and women if they could see them and the thought of their spirit mother, father, sister or whoever it might be, walking side by side with them would often guide their footsteps into the right path.

They would gradually grow so accustomed to them that the thought uppermost in the mind would be to do as they would like them to do.

There are many who would mock at the beautiful thoughts, but if they could see these angel forms, looking so loving and kind, their every thought would be to shield them. How could anyone with loved ones that have passed into the great beyond doubt the fact that they are with their loved on earth. Is it not natural in earth life to guard our loved ones from every care? Then how much more natural would it be when they are in the other life and can see farther and see the dangers surrounding them to try to shield them from all earthly dangers. We are never alone. Unseen spirits are striving to save some soul every day and uplift them out of the mire into a higher, better life.

Spiritualists who try to do what is right can lead a beautiful life. They can communicate with their loved ones who have gone before and never have the desolate, lonely feeling those have who lay their loved ones away without the hope of ever seeing or hearing from them

peared as the deliverer of his people, the reputation of the dog had sadly degenerated; this for several reasons, chief of which was that he was an "unclean" animal. By reading Deuteronomy xxiii, 18, we find that the feeling against him was such that even the "price" received for transferral of the ownership of a dog from one to another was not to be accepted as an offering to God. How this was to be determined without prying into people's private affairs is not stated; probable the high priests had a right to ask the regular Sunday contributor, "Is this dog money?" and to refuse to accept it if the answer was in the affirmative. However, we are left in blissful ignorance as to how a great many old-time hair-splitting ceremonies were carried out.

Help one another over the rough places in life, so when we lay down and cast aside the old body we can come back and show others the way into the beautiful realms of heaven.

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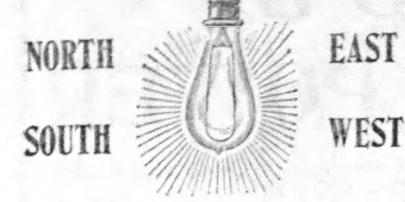
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CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

Mrs. Estelle Fish Baillet, is at Frankfort, N. Y.

F. Corden White will remain in Columbus, O., during March, address, Hotel Bryden. April he will be at Buffalo, N. Y., address, 161 Whitney Place. He will return to his home at Lily Dale early in May.

A German Spiritualist paper is among the late arrivals on our desk. It is published at St. Louis, Mo., monthly at 75 cents per year. It is entitled "Geistige Wegweiser" which, being interpreted means "The Spiritual Guide." The German part is edited by Mary Von Eimen while the English section is edited by W. F. Peck. We wish them success.

Mrs. J. W. Storrs writes: "After the N. S. A. Convention while Mr. Storrs and myself were in the West I did missionary work in Columbus, O. also in Pittsburgh, Wilkes Barre and Plymouth, Pa., Newark, N. J. and in Connecticut. I have held meetings in Hartford for the past ten years. Last fall the meetings at my home were conducted by Mrs. Dowd and Mrs. M. V. Lincoln. Sunday, January 27, memorial services were held in honor of Thomas Paine, Mr. Storrs presiding, afternoon and evening. Historical address Mr. Fuller, poem by Mr. Whiting, of New Haven, music and remarks by Prof. Bartlett, Mr. Whitney, of Springfield, remarks and tests by Fly Eagle, Mrs. Dowd's control, talk commemorative of Thomas Paine by Mrs. Lincoln's control, Pat. Evening service poem Mrs. Sturtevant, songs by Mess. Weeks and Thompson, speeches by Mrs. Clark Jackson, poem Mrs. Pufner and Mr. Storrs. February 4, memorial service for Clara Banks, Dr. Charles Harding speaker and test medium, we also had a social and supper."

We understand that there is soon to be a new venture in the Spiritualist field of literature in Chicago. No special particulars have yet been received.

The following are the receipts for the Mrs. Pardee fund since our last report early in the winter. This is pretty small to get through a winter on but it is all Mrs. Pardee has to keep her out of the poor house.

The receipts are as follows:

Mr. Meskiman, Pittsburgh. .20

Mrs. S. A. Cone and daughter,

Charter Oak, Ia. \$1.00

Mrs. A. Reynolds, Buffalo, N. Y., 1.00

Mr. and Mrs. Johns,

Charter, Oak, Ia., 1.00

Mrs. E. W. Tillinghast,

Mc Donald, Pa. 1.00

Total. 4.20

Emily W. Tillinghast, Mc Donald, Pa.

Treasurer.

The Church of Silent Devotion held its first meeting on February 17, at 11 o'clock in Hall 613 Masonic Temple. Its seating capacity of 175 was taxed to the utmost, and those who could not find standing room were turned away disappointed. Rev. Dr. Otoman Zaradusht Hunish, of the El-Kharman Temple, Persia, gave an exceedingly interesting and comprehensive talk on the "Sun Worship." Prof. D. A. Blackman was in charge of the musical programme. Dr. W. C. Gibbons at the close spoke a few minutes on Prentiss Mulford and referred particularly to his essay on "The Use of a Room." The Church of Silent Devotion expect to have Dr. Hanah to give another intellectual treat in the near future. All those who are interested and desire to attend, please address postal card to John F. Morgan, 507 New York Life Building, Chicago.



ANCIENT AND MODERN SPIRITUALISM.

Spiritualists claim that the phenomena produced by their mediums were first observed in 1848, but if they will study the Bible they will find that their assumption is not well founded. The following are a few of the references recorded in holy writ:

Spiritual gifts—I Cor., xii., xiii., xiv., Rom. xii.

Spiritual circles—Acts ii.

Dreams—Matthews i., Genesis xi., xiii., xi.

Test mediums, seers and prophets—Acts v.; John iv., I Sam., ix., xxviii.; Micah iii., 5, 7; Deu. xvii.

Slate-writing—Exodus xxxii., xxxiv.; Deut. x.

Writing on the wall—Daniel v.

David a writing medium—I Chron., xxviii., 11, 19.

Psychology—Acts xiii., 9, 11; Mark viii., 22, 25.

Obsession—I Sam. xvi., 14, 23; 2 Chron., xviii.; Acts viii., 7; vix., 15.

Fire—Deut. v.; Exodus iii.; Daniel iii.

Materialization—Luke xxvi.; Acts i., xii.; Gen. xviii., xxxii.; John iv., xx.; Exodus iii.; Joshua v., Num. xxii.; Dan. viii.

Mind-reading—Mark ii., 8, 9; Matt. xii., 25.

Healing—Mark iii., v., vii., viii.; Acts iii., v., viii., xiii., xviii., xix.; John ix., xi.; Matt. vii., 15, 17; ix., 31, 34; xii., 2 Kings, iv., v., xii.; Ezekiel ii.; I Sam. iii., x., xi.

Open-eyed mediums—Num. xxiv., 1, 4.

Shut-eyed mediums—Acts ix., 1, 19.

Destroying mediumship—Acts xiii., 16, 19.

Developing mediums—Matt. x.; Mark i.; Acts ii., 4, 18; viii., 15, 19; xix., 11, 12; Ezekiel ii., 1, 10; I Sam. iii., 8, 13; x., 11.

Prophecy—Rev. vi.

Trance and voices—Acts x., xi., xxii.

Trumpet and voices—Rev. i., iv., vi., viii., xvii., xix., xxi.

Be spiritual—I John, iv., 1.

—o—

THANKFUL FOR SOMETHING.

The Portland Oregonian has discovered something to be thankful for.

"Times are too hard now," it says,

"for us to return thanks for any good

things of a material sort in this world,

but then we can fall back on the old orthodoxy hymn, to-wit:"

And we are wretches yet alive?

And do we yet rebel?

'Tis wondrous, 'tis amazing grace.

That we are out of hell.

—o—

A FRANK CONFESSION.

The Michigan State Sunday-school

Convention which held its session at Bay

City, wrestled with the following ques-

tion:

"Why is it that we possess so little

spiritual power?"

The answer, after earnest discussion,

was formulated in these words:

"Because of our worldly alliances. We

use money which is not our own. Our

practices will not bear inspection. Our

lives are not pure, holy and blameless

before men."

These are just the points we have been

making for years against the church and

its members. It is a pleasure to find

that one large body of the faithful has

reached the same conclusion with us.

We hope they will now reform their

lives, and we wish all who have been

trusting in "faith" for salvation may

see their error and hereafter practice

what they preach.

—o—

RELIGION AND CRIME.

A Prussian census makes interesting

reading, so much the more as it effect-

ively contradicts the orthodox statement

that religion and piety are most pre-

valent where crimes are least in number.

Berlin, according to the well-known anti-

Semite and royal court preacher, Dr.

Stoecker, is a veritable Babylon. But

statistics prove that in the orthodox

East Prussia, with three times as many

ministers as Berlin, there are to every

10,000 of population 170.4 criminals;

in West Prussia, with four times the pro-

portion of ministers, the rate is 180;

in Posen, 164.1; in Hamburg, 131.66; in

Bremen, 168.91, while the ungodly Berlin

shows but 123.5 per ten thousand.

Murder in first and second degrees, in

Wurtemberg and East Prussia, is three

times as high proportionately to popu-

lation as in Berlin; in Pomerania and Ba-

varia, more than double, and in Silesia

double. Theft in Berlin is 31.4; in West

Prussia, 47.6; in East Prussia, 49.4, and

in Posen, 50 to every 10,000 inhabi-

ts.

—o—

EVOLUTION AND THE METHODS.

In closing a Methodist ecumenical coun-

cil held at Washington, D. C., Bishop Keener of that church said: "Go home; get rid of this doctrine of evolution that puts a bomb at the bottom of the Pentateuch and Moses that will blow you up if you don't get rid of it. If you can't get rid of the doctrine get rid of the men and the institutions that teach it, no matter how dear they are to you. They will blow you up if you don't."

They went home, but like many other things the extreme religionists have attempted, the doctrine of evolution was not gotten rid of. If an anarchist had made that statement he would have been lodged in jail to prevent him committing a crime; but in this statement Bishop Keener advocates "getting rid of the men and institutions which teach it," (evolution) without any attempt having been made to prevent his incendiary utterances.

—o—

DO THE SCRIPTURES CONTAIN ERRORS?

Many of the religious papers take sensible views on the verbal inspiration of the scriptures. Here is an extract in this line from the *Christian-at-Work* (Evangelical):

And here we may cite an instance of an error in Acts vii. 15, 16, in the course of his address Stephen says:

"So Jacob went down into Egypt and died, he and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem."

Now the fact is, as the Bible student can discover for himself, it was Jacob, and not Abraham, who bought a sepulcher of the sons of Emmor (Aamor) while Abraham made his purchase at Hebron of Ephron, the Hittite. Of this discrepancy Balvin—a good name to quote—says, "It is evident that he (Stephen) made a mistake in the name of Abraham." Calvin was not disturbed by this error—why should he be? Other like instances of error could be given, such as the different accounts of the parables and miracles told by the evangelists; but it is not necessary; so far as proving the fact of error, three instances are as good as thirty!

The simple truth is the prophets were no more infallible, no more inerrant in matters of science than are the best ministers of today indeed, they were nothing like as well informed as the well-read minister of today. The theory of a book infallible not only in faith and morals and in the revelation of the divine will, but also constituting an infallible text-book in astronomy, geology, history, is absurd to the well-educated mind. Nowhere does the Bible claim infallibility on these points—in no single verse does it assert such a wild theory.

—o—

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SOME ITEMS OF INTEREST FOR MONEY

LOANING CHRISTIANS.

Lev. xxv, 35-36—And if thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him. Yea, though he be a stranger or a sojourner, that he may live with thee. Take thou no usury of him, or increase. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

Ezek. xxii, 12—Thou hast taken usury and increase, and thou hast gained of thy neighbor by extortion and robbery.

Ezek. xviii, 13—He hath given forth upon usury and hath taken increase. Shall he live? No; he shall surely die.

Deut. xxiii, 19—Thou shalt not lend upon usury to thy brother; usury of money; usury of anything that is lent

The Probable Age of the World.

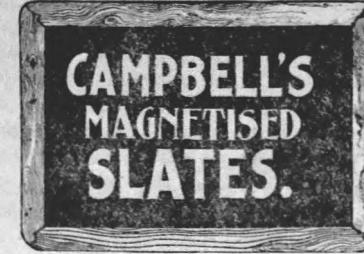
A Fascinating Story that is Slowly
Elucidating a Great Mystery.

San Francisco Call: At a recent meeting of the British Association a discourse was delivered by the new President, Sir Archibald Geikie, on one of the most interesting problems in modern science — the age of the world. Over a century has elapsed since James Hutton wrote his "Theory of the Earth," which was the first attempt in accordance with the discoveries of science; since then knowledge has made vast strides, and his followers have access to a mass of information which he did not possess. Playfair and Kelvin improved upon his work, and now Geikie and the school to which he belongs have gone beyond them. Geologists have ascertained that the rate at which erosion takes place can be measured; by applying their scale to the sedimentary rocks they have formed a hypothesis as to the time which has elapsed since erosion began. To put the proposition in simpler language, the surface of the globe is constantly wearing away under the influence of water and wind. The portions which are worn off are carried down to the sea or into hollows, where they are deposited and form sedimentary rocks. As we can ascertain how long it takes to form a sedimentary rock we can figure out when the progress of wearing away and redepositing began.

Sir Archibald states that on a reasonable computation the stratified rocks attain an average thickness of 100,000 feet. The material of which they consist was all washed down from high places, deposited and left to stratify. By the inspection of river banks it is found that in places the surface of the land which has been carried down as sediment in rivers has been reduced at the rate of a foot in 730 years, while in other places, where the land was more stubborn or less flexible, it has taken 6,800 years to lower the surface one foot. The deposit must be equal to the denudation. Thus we find that while some of the sedimentary rocks have grown a foot in 730 years, others have taken 6,800 years to rise that height. Thus the period of time that was required to build up 100,000 feet of sedimentary rock has varied according to locality from 73,000,000 years to 680,000,000 years. It follows that the active work of creation lasted for a cycle intermediate between these two figures. The cycle varied with endless succession of periods of disturbance by volcanic force and glacial action, and the frequent submersion of dry land, alternating with the emerging of continents out of the sea. These may have retarded the growth of sedimentary rocks but they cannot have accelerated it.

A study of fossils teaches the steady uniformity with which the work of creation proceeded. Since man began to observe there has been no change in the forms of animal and vegetable life. A few species have disappeared; not one new species has been evolved. Not only do we find the fauna and flora of ancient Egypt as depicted on monuments which are probably from 8,000 to 10,000 years old identical with those which are found in that country today, but shells which inhabited our seas before the ice age and grew in an ocean whose bed overlay the Rocky Mountains are precisely the same species that are found in the Bay of Monterey and the waters of the Chesapeake. It is evident that there has been no essential change in the conditions of life first created, yet how vast the shortest period which we can assign to the gap that divides us from that remote epoch.

Little by little geology is lifting the veil which covers the prehistoric record of our planet. The era which preceded the age of civilized man, with its vast rivers carrying down diluvial floods to the ocean, and the bursting forth of mountain ranges from contractions of the earth's crust, has been painted to the life. But no one has exercised his pencil on the preceding age, when the forests made way for clumps of stunted birch and willow, incessant snowfalls covered the plains, glaciers crept down from the north, and gradually a vast sheet of ice half a mile thick drove mankind with the mammoth and the reindeer, to those fortunate regions which, like California, escaped the agony of the ice age. Nor have we any distinct perception of that subsequent age when the ice melted or receded to the pole, or dense tropical jungle grew up in the morasses it had left, swamps steaming with tropical heat swarmed with uncouth batrachian and reptile life, trees of monstrous growth shed their shade over shiny pools and black ooze, and in the distance long mountain ranges whose fontanelle had not yet closed, poured a never-ceasing flood of lava down their sides. This is a page of history which is still to be written, but the materials are accumulating, and the historian will not be long wanting.



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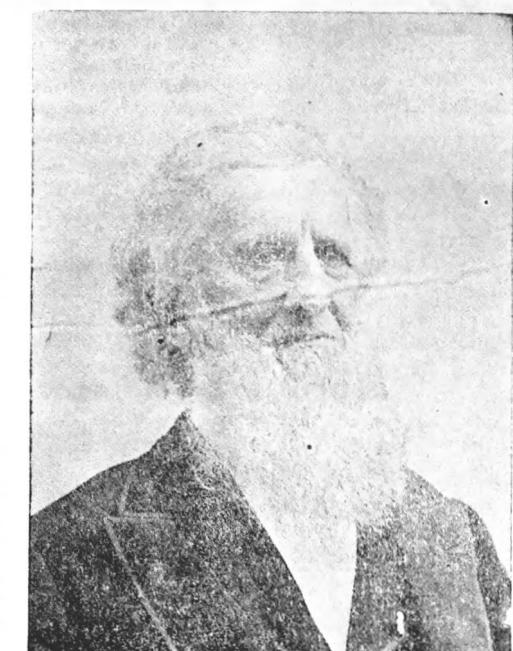


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